

# Canada Temperance Advocate.

MONTREAL, MARCH 1, 1853.

## Justice to all Men.

Collye exclaims in one of his Latter Day Pamphlets, "Justice, justice! Woe betides us everywhere, when for this reason or that, we fail to do justice. No beneficence, benevolence, or other virtuous contribution, will make good that want." So we believe, and feel, and therefore are prepared to do justice, according to the light we have or may be able to obtain.

Early last year we published some strictures on certain sentiments quoted by the *Watchman* from a religious paper, then edited by the Rev. D. Oliphant. Not until the January of 1853 did our remarks come under the notice of Mr. Oliphant, and now in a communication received from him, justice is claimed at our hands. Mr. O., thinks himself misrepresented. Perhaps he is, but after carefully considering the matter, we do not think our friend orthodox, or prepared to go our length of orthodoxy. We believe Mr. O. to be a good temperance man in his way, and may do good to the extent of his influence. But his platform is not large enough to include in one common effort, all who agree with him and with ourselves, on the one important principle of entire abstinence from the sale and use of intoxicating drinks. Diversity of opinion on other matters separates Mr. O. from us, and although he may work well in his own harness, it seems to us he would work better if he could manage to put on ours, or one of a similar pattern.

Mr. O. will excuse us in not printing the whole of his communication. He has defined his position in seven points which we give in full as follows.—

1. "Any controversy between myself as the Editor of religious paper, and those who style themselves Sons of Temperance has never been of my seeking. When called in the discharge of duty to consider the subject shortly after the "Sons" began their career in Canada, I unequivocally, fearlessly, and conscientiously stated by views and convictions, and in the utterance of these views, spoke in favor and not against the Sons of Temperance, most freely admitting that they had done and were doing good.

2. While cheerfully acquiescing in the moral reform, sought and carried out by the "Sons," I took and still take the simple ground that the true friends of Christ ought to seek as much good and do as much good as the Sons of Temperance in the department of Temperance, from the very fact of their vows and professions as the friends and followers of the Lord Jesus.

3. With me, Christianity is not only a perfect system of spirituality in order to the joys of another and brighter world, but includes within it all morality; and as reforming the poor inebriate, and preventing the manufacture of inebriates belong to morality and benevolence, those who are governed by Christian principle should be most active in these benevolent works.

4. Christianity does not condemn moral men in their efforts to reform the world morally; and hence Christians, while they have higher aims than simple morality, should countenance moral reforms in all suitable ways, taking care not to dishonour Christianity itself.

5. I co operate with temperance men and Sons of Temperance so far as lies in my power, and so far as their rules will permit. Very many of the *watchmen* in Canada West appreciate the fact that I am theoretically and practically, that I am by speech and by example, a temperance man.

6. While I teach Christian brethren that their principle as Christians require no aid from any human source to lead to the carrying out of any moral reform, I have not been conscious of dropping a word to discourage men of the world or men of morality from engaging actively in that which appertains to their moral welfare in connexion with the common temperance society or the organization of the Sons.

7. It must, I opine, be acknowledged that there is the width of

ten miles between saying to the Lord's Disciples, "your principles shall make you active temperance men, more zealous than all others," and saying to those who have not such principles, "you ought not to be Sons of Temperance." I say the former, but I do not say the latter. Nay, so far from saying the latter, I actively co operate with all temperance men according to my opportunities. Only a few weeks ago, one of our Upper Canada temperance editors, in company with a friend, upon being enquired of whether I was a "Son," the gentleman of the temperance press replied, "No, Mr. Oliphant is not a Son for some reason, but he assists in our cause." The gentleman deserved credit for his urbanity and candor. His remark was in grand contrast with those unjust traductions of my views by men who are either purposefully or unwittingly ignorant of the ground on which I stand.

Justice does not require more at our hands than the publication of the above. We believe Mr. O. honest in his advocacy of "Christian temperance efforts," and we do not think any good would arise by any continued discussion of the differences between us. However, Mr. O. has the command of a press "the *Christian Banner*" of Cobourg. We shall place it on our exchange list, and if in the advocacy of his views, we find anything injuriously adverse to the cause of temperance, we shall not hesitate to say so, wishing it also to be remembered that we are "set for the defence of the Gospel."

## Anniversary of the Montreal Young Men's Total Abstinence Association.

This annual meeting was held in the American Presbyterian Church, on Tuesday evening, the 15th February. The following resolutions were proposed and unanimously adopted:—

Moved by the Rev. John Douglas, and seconded by Rev. John McLeod, and supported by Mr. Seaver—I. "This Meeting returns thanks to Almighty God for the success which has hitherto attended the Temperance Reformation, and resolves, in humble dependence upon His promised aid, to prosecute this benevolent enterprise with renewed diligence."

Moved by the Rev. Dr. Taylor, and seconded by Mr. C. P. Watson—II. "This Meeting regards with alarm, the increase of intemperance in this city associated as it always is, with misery, immorality, and crime; and earnestly appeals to all desiring the welfare of the community, to abstain from the use of alcoholic beverages, and by their example and influence to aid the advancement of this great moral reform."

Moved by the Rev. F. H. Marling, and seconded by J. H. Hawkins, Esq.—III. "That the introduction of the Bill now before Parliament, for the prohibition of the traffic, may be regarded as a great achievement in the history of the Temperance enterprise; and although such a measure may not immediately become law, yet in view of the beneficial effects of a prohibitory law in several States of the neighboring Union, this Meeting believes, that persevering effort on the part of the people of Canada, will be rewarded with success."

Although the attendance was not as large as it usually has been, there was an interest in the meeting, which was kept up till the close—the audience increasing to a late hour. The speaking was brief, but pointed and excellent. The President, Mr. J. A. Mathewson, occupied the chair, and the report was read by the Secretary, Mr. F. E. Grafton:—

### REPORT.

The Committee of the Montreal Young Men's Total Abstinence Association is annually elected by the Members, to whom it is responsible—but receiving a large portion of the pecuniary means for carrying on the Temperance enterprise, from the Temperance community, the Committee deems it a duty to lay before their friends an account of their stewardship.

If it be said one Temperance Society is sufficient for Montreal, it can be replied, that hitherto, work enough has been found for two—and had there not, it is surely an advantage to have a body of young men exercising their minds, and uniting their efforts in connection with the Temperance Reform, thus preparing them